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MISSIONARY EMIGRANTS.

The work of the AMERICAN COLONIZATION SOCIETY continues to expand at home and abroad.

Fully two thousand of our people of color are praying to the Society to send them to Liberia. These are all self-moved and voluntary applicants, residing in nine different States of the Union, and comprising farmers, blacksmiths, carpenters, masons, and school-teachers. Two or more licensed ministers of the Gospel desire to accompany portions of their congregations, and to aid them in locating and becoming as missionary communities in that Republic.

The worldly motive of those who want to go is plain. They are poor in this country, and they wish to escape from the caste and prejudice of a dominant race. The COLONIZATION SOCIETY affords them a passage to Liberia, provides for them the first six months after landing, in which they can put up their cottages and raise a crop, and presents each adult with ten acres and every family with twenty-five acres of land, all as free gifts forever. The climate is congenial to them, as is proved by the condition of those who have gone there. Liberia has schools and a College, and numerous churches of the leading denominations. Numbers of her settlers have achieved success, and even wealth, and now invite the intelligent, enterprising, and industrious of their brethren to come and share with them the benefits of a Christian government of their own, and strengthen an independent negro nationality.

Others are actuated by a higher and holier motive. "Bought with a price," they feel it to be their duty to bear to their ancestral land the Gospel they have received. God has abundantly blessed the labors of His people already there in powerful revivals of religion, not only among the emigrants, but

the aborigines. The elevating influence of the Liberia Government, and the schools and churches, are constantly extending into the interior of that dark continent; and, at this time, the natives of the region of country lying back some two hundred miles from the Liberian seaboard, are literally "stretching out their hands" for the planting in their midst of Christian missions and settlements.

THE AMERICAN COLONIZATION SOCIETY, therefore, in view of the present demands of the work in the United States and in Africa, earnestly appeals for the sympathy, prayers, and liberality of every Christian and philanthropist.

THE BOPORO COUNTRY—KING MOMORU.

BY REV. EDWARD W. BLYDEN.

(Concluded from page 242.)

With regard to the history of Momoru Son, there is a singular tradition at Boporo. It is said that his father, being a Mandingo, preferred taking his wife from among his own people, but all his children by Mandingo women died in infancy. At length an old Mandingo priest called upon him, and said to him, "I am aware of your anxiety to have sons to succeed you in this government, but as yet you have none to live. There is a Golah woman living at Sublung, near the Coast, if you could secure her for a wife, she would bear you sons to succeed to your kingdom." Boatswain followed the advice of the old priest, and the first son born of that woman was Momoru, the present ruler of Boporo; four of his sons by her still survive. Three of them have been under the training of Liberians. Mr. George R. McGill and his son, Hon. J. B. McGill, had the privilege of implanting some of the seeds of civilization in Momoru and two of his brothers, the results of which the civilized man may now witness at Boporo and its vicinity.

Momoru is now a man near fifty years of age, of stout and compact frame, of beautiful glossy black complexion, about five feet high. He has inherited a great many of the qualities of his father, and by wars, subsidies, and marriages, has enlarged the area of political and material power left by his father.

Boatswain died somewhere about 1840, and his successors were Pakro, Pakroyah, Marvi, Gogommah, Lasanua, and Tosoru. These chiefs, though they displayed considerable energy in governing the country, never acquired the influence of Boatswain. Gogommah accompanied Governor Buchanan on the campaign against Gehtumbah in 1840.

Momoru, before and since his accession to power, has, by several acts, won over the confidence and esteem of all the powerful chiefs under him. His knowledge of civilization, though imperfect and limited, gives him and his brothers, who preside over large towns, decided advantages over the other chieftains. I observe that when he and his brothers were together in the company of other chiefs, they communicated with each other in the English language.

The territories over which he rules extend from Boporo as a center, S. E. a day's walk to the St. Paul's; N. a journey of eight days; W. to the Little Cape Mount river; S. to Gebeh.

He informed me that his plan is to form family connections by intermarriages with all the powerful tribes of which he can hear. "By this means," he said, "I have the hand and heart of a great many kings for several days' journey in the interior. If the Liberians would lay hold of my hand in that way, you would form connection through me, as a link, with the distant tribes."

He has over thirty thousand people under his sway, and a large number of slaves, his personal property, in all the towns.

To secure order, regular industry, and security among such a number of ignorant and uninstructed people, he is obliged occasionally to set examples of great severity. Two years ago, the slaves belonging to Musadoreh, a prominent Mandingo, one of his subjects, revolted and captured the town of their master, who, being old and blind, was not slain, but allowed to remain in the town. The other Mandingo inhabitants had to flee to Boporo for their lives. The slaves kept the town during a period of three weeks, endeavoring to secure the co-operation of their slaves to enable them to institute a general and exterminating warfare. But their efforts not being seconded by the majority of the servile population, they were easily circumvented and captured by a treacherous chief to whom they had applied, and whom they had paid for assistance, but who, under the garb of friendship and sympathy, decoyed them from their inclosure, took them to his own town under the pretext of their making more extensive preparations for the war, and having got from them their arms, tied them every one, and, taking them to Boporo, delivered them to Momoru. They numbered sixty-five able-bodied men.

Momoru assembled a council of chiefs and tried them, allowing them an opportunity, as he informed us, to show cause why they made efforts to destroy human lives and lay waste the country. They could show no just grounds for their revolt, except the undying aspiration in every human breast to be free; a cause which no slaveholder has ever admitted is sufficient to deprive him of his property.

The unfortunate slaves were found inexcusably guilty, and sentenced to death. They were beheaded in the presence of Momoru and other chiefs one morning before breakfast, under two silk cotton trees, near the Marvo creek, and their bodies thrown into that stream. Their skulls are now exposed on stakes outside the eastern gate, as a warning to the servile population.

Those who would affectedly recoil in horror from this picture, must remember the awful enormities which have been perpetrated in the interest of slavery by nations and communities in other lands, professing Christianity; must recall those awful excesses which have been committed even in the alleged defence of Christianity, such as the criminal burning of witches, the fiendish tortures of the inquisition, the sanguinary persecution of the Jews, &c., &c. Such vigorous procedure on the part of Momoru, then, must not be attributed to the fact that he is a native or a negro, but that he is a *man*. Such actions flow from the essence of human nature, which is virtually the same under all zones and all conditions of existence. Everywhere unenlightened and unsanctified men are alike. The fruits of the Spirit are found only where Gospel influences prevail in their purity. We must give Momoru and his people the Gospel.

As a man, however, and as a ruler, Momoru is for many reasons worthy of respect, if not admiration. He is a man of first class intellect. His head would be accepted even by Caucasians as a model; and Messrs. Fowler and Wells would place it among their phrenological illustrations of distinguished characters. He can converse fluently in all the languages of the tribes which he holds under his jurisdiction—nearly one dozen different and distinct languages. He speaks English readily and reads and writes a little, for which knowledge he says he is indebted to the instruction of Rev. A. D. Williams, who some years ago, under the patronage of the Methodist Mission, then presided over by Rev. John Seys, taught school for a short time at Boporo.

He is intellectually the Mithridates of the interior. His judicial and executive powers are astonishing. He has daily to attend to and dispose of business of various magnitude, from the quarrels of important chiefs, involving the security and peace of whole districts, to the little disagreement of neighbors in the towns. Every morning he holds long audiences in behalf of any who have grievances to redress or claims to advance. These audiences are held under trees outside the town. The reason for leaving the inclosure on such occasions, as alleged, is, that women must not hear their palavers. The ancient Bible custom of attending to judicial matters at the gates of cities may have a similar foundation.

In cases of life and death, and in the enactment of all legislative acts intended to be permanent in their character or extensive in their operation, the leading chiefs are summoned for consultation.

Although the accession of numerous tribes enables Momoru, whenever the occasion requires it, to call into the field a far more imposing force than can be collected by any other chief for hundreds of miles around, yet his reign is entirely free from any record of wasting massacres or wholesale devastation. He occasionally furnishes examples of great severity, because, as he told us, in apparent paradox, he is averse to bloodshed and opposed to war. He is sometimes severe, but never wantonly cruel.

During our visit at Boporo, he was using every means in his power to settle a dispute between two interior chiefs, which had led to open hostility between them, so as to interfere with the prosecution of trade along their borders. His great aim is to secure for his country the benefits of regular and unimpeded traffic; and to attain these he is unwearied in his efforts to keep the roads open and to suppress those tendencies to predatory warfare which are the curse of the region north and east of his country. He is continually forming plans for the improvement and adorning of his towns. He has at Toto-Korie, his favorite half town, about eight miles east of Boporo, a two-story framed building, surrounded by a verandah, of which the materials were all prepared and put together under his personal superintendence. He is erecting at Boporo three large buildings, on an improved plan, for his own residence, and has in view the construction of a market house, for the more comfortable accommodation of vendors from the surrounding country.

He is anxious to have good open roads between his country and the Coast. He welcomed the idea of a railroad, and said whenever it is started, he will be prepared, for a suitable amount, to furnish any number of men to work upon it. He insists that Boporo is not more than twenty-four hours' walk from Monrovia by a good straight road.

Momoru enjoys the universal esteem and respect of his people. He is affable and kind to all; always has a smile for the humblest one that comes to him, and often an embrace.

And then he shows considerable tact in adapting himself to the often conflicting prejudices of his heterogenous subjects. He informed us that he conforms to a great many of the customs of the country, more to conciliate and secure the good will of the tribes over which he rules, than because he believes in their necessity either as political or religious measures. Half Mohammedan and half pagan in his genealogy, he manifests the same hybrid characteristic in his religious demeanor. He

does, to conciliate the pagan element, a great many things which the Mandingoes, from religious scruples and better knowledge, will not do. During our visit, he had his son circumcised with great pomp and ceremony, feasting and dancing, in deference to the Mohammedans; a few days after, he had the remains of a leading man, which had been interred at a distant town, in his absence, in what is called "half ground," taken up and reinterred, with all the ceremonies which the pagan customs require. This conformation to ancient customs is what has caused the King of Dahomy to be so much censured by some foreigners. That monarch is far from being the monster which he has been represented to be by interested or prejudiced men.

After the regular interment of the distinguished man, whose funeral ceremonies we have referred to above, a plate of cooked rice and other articles were brought and carefully deposited on the grave, for the use of the dead. This of course the king considers absurd, but it is in deference to an old custom. Now, before indulging in merriment at the expense of those people, let us consider whether they are any worse in their superstitions than the ancient cultivated Greeks and Romans. *They* often prepared food and deposited it in certain places for the gods. The sacrifices which they offered on different occasions were conceived as real *food* presented to the gods, who were supposed actually to consume the offering, either by eating it bodily or by inhaling the smoke when burnt. "The gods," says Lucian, "feed on ambrosia and nectar, but they delight most in the steam of the fat that rises with the smoke of the sacrifice, and in the blood of the victims poured by the offerer round the altar." In Homer, Neptune is described as "sitting down to the sacrificial meal and enjoying it." The early Romans offered to Jupiter Dapalis a piece of *roast* pork, with wine. And what are we to understand by the shew-bread table among the Hebrews, with the constant and regularly renewed loaves? "I will take no bullock out of thy house," said God, "nor he goats out of thy folds. * * * * * Will I eat the flesh of bulls or drink the blood of goats?" May we not understand these questions as designed to correct certain heathenish notions, which may have prevailed among the Jews, that God really eat the flesh of bulls and drank the blood of goats offered in sacrifice?

MISSIONARY EXPLORATION OF LIBERIA.

We take from the *Home and Foreign Journal* the following report of Rev. A. D. Phillips, Missionary of the Southern Baptist Board of Missions. The result of the exploration, says the

Journal, "is the appointment of eight new laborers in that field:"

I arrived in Monrovia on Sunday, the 22d of January, 1871, and attended service at the Baptist Church. I remained there ten days, and quietly looked around to find out as much as possible of the state of affairs. While there, Rev. Mr. Gibson from Marshall, Rev. Mr. Cheeseman from Edina, and Mr. Crocker from Little Bassa, visited me. All were rejoiced to see me, and hailed my arrival as a new era in mission work in Africa. I then visited Marshall, and found a feeble church, able to do very little for ministerial support. Several native towns around there offer very inviting fields. One, a settlement of the liberated Congoes, where a number are already Christians, others who are entirely heathen, sent to me, begging for teachers. In the Congo town, known as the "Old Field," where the S. B. C. once employed Rev. Mr. Weaver, they have been without any preaching for years, except an occasional visit from some one passing. And yet one young Congo man holds service every Sunday, and reads and prays, and says what he can to instruct them. They sent me a letter, signed by all the converts, praying for some one to give them regular instruction, as their children were growing up without the Gospel or any other teaching.

I then went up the Farmington river to Mt. Olive, fifteen miles from Marshall, (Junk,) where is a mission station and school of the Methodist Church, and I also passed numerous towns on the way. From Mt. Olive I went in a northeasterly direction, about ninety or one hundred miles, to King Zeo's territory and town, called the Bear country. King Zeo received me graciously and treated me very hospitably; he regarded me as his guest and supplied me with provisions. His territory is about fifty miles in extent, and has a population of perhaps three thousand persons or more.

Zeo's influence extends to all the surrounding people, some of which are a different tribe altogether. The Bear kingdom is one of the petty kingdoms into which the Bassa tribe is divided. (The Bassa tribes, divided into numerous kingdoms, extend from Carysburg, near the river St. Paul's, to the river Grand Cesters, a distance of over two hundred miles, all speaking the same language, and extending interior-ward one hundred and fifty miles.) King Zeo and his chief were cautious about committing themselves in the reception of missionaries. They were, however, very anxious to have teachers amongst them. They proposed that I should enter into a written treaty, they binding themselves to protect and give liberty to missionaries and teachers, and I should be bound to send *only* those who

would devote themselves *exclusively* to the work of teaching and preaching.

I consider the Bassa people have a better idea of God, the Spirit, and the devil, together with their different influences upon men, than any of the tribes of Africa I have yet seen. Their language also is sufficiently copious to readily express all the truths of the Christian religion. They are idolaters, but would perhaps more properly be called fetish worshippers. They are agricultural in their habits, but more warlike than the Yorubas, and practice the rude arts to a much less extent than the latter.

The chief product among them is rice. I spent eleven days there, and visited one or two smaller towns. The Farmington river runs within a mile of Zeo's town, and is large enough there for canoes. From Zeo's we find easy access to the Gehees on the West, and the Galos beyond them, and to the Barline and Mandingoes west, northwest, and north. More to the north, near the Bear territory, is the Pessy people, who are anxious to receive missionaries. The Kingdom of Kaimo, a little east of north, adjoining Zeo's territory, is also very friendly, and still further beyond is Pagode, one of the most powerful of the petty Bassa tribes, and occupiers of the Cam-wood district. The Bassas are the largest or most numerous people on the Liberian Coast, and are regarded as the most docile and teachable. There are probably more than two hundred thousand, all speaking the same language. King Zeo, one of his sons, Dokai, and his brother Vankra, all wanted me to take their sons home with me to be educated. Dokai positively refused to take his back, and I placed him at school in Monrovia. Zeo refused to allow me to return via Zugon and down the Mechlin river to Bassa; but went with me, together with two of his sons, and Vankra his brother, and a number of his people, to Mt. Olive, on the Farmington river.

I then returned to Marshall, where I rested three days, and set out for Edina and Grand Bassa. I went in a canoe up the Barga river to Barga, about fifteen miles. There I had promise of hammock-men, but as they did not come, I set off to walk to Crocker's, at Little Bassa, a distance of about eight miles. Crocker sent men with me next morning, Sunday, to carry me to Edina. They carried me, however, very little, and I was too tired to walk; besides, my feet were very sore. So they left the beach and turned aside into a little creek, got a canoe, and we went into the Mechlin river, and at 12 noon came to Edina. I addressed a Sunday school that afternoon, preached at night, preached at Grand Bassa on Monday night, and at Baxley on Tuesday, and at Edina on Tuesday night.

Brother Cheeseman's church is the best I've seen in Liberia.

He has a fine Sunday school, and works amongst his people with great energy; he has maintained his ground and advanced; has a fine class of young persons, and is giving such instruction as he can to those preparing for the ministry. Brother Horace, of Buchanan, is also doing a good work, and preaches much in and around Buchanan. The brethren there are erecting a very nice brick building for a church house.

I found it quite impracticable to go farther down the Coast. I had twice tried hammock-men and twice had to walk. My feet were now quite sore. I had seen sufficient to enable me to form a judgment about the best places to occupy and the most suitable. I asked Brethren Yates and Gibson to meet me and Brother Cheeseman at Little Bassa; to which place I had another walk of eight miles.

I then made the appointments which I have previously informed you of by letter, and returned to Marshall. The next day after, my feet were so sore I could not get a shoe on, so I could not get about. I also had an ague and symptoms of a bilious attack of fever. I remained there four days; in that time had two agues and fever, and then set out in a canoe for Monrovia; had another ague on the way, but arrived in Monrovia on the second day about broken down. I was not in bed all the time, but was not out of the house for about five days. Then I took steamer and went to Lagos. I was greatly pleased with the progress made by the little church there. Abeokuta is still closed against white men. The church at Lagos is still willing to make any sacrifice to have preaching. Many of the other churches there urged me not to break it up. Neither did I feel inclined to do so.

In conclusion, I would suggest that at once a suitable man be sent to Lagos, and as soon as practicable a training school be begun under Brother Cheeseman at Edina.

NORTHERN BAPTIST MISSION IN LIBERIA.

The Committee made a general appropriation for the support of preachers in various parts of Liberia, and during the year the following brethren have been assisted. Marshall, Rev. W. F. Gibson; Congo Town, Rev. Moor Worrell; New Georgia, Rev. Thomas Early; Virginia, H. Underwood; Clay-Ashland, Rev. W. C. Burke; Louisiana, W. Lawson; Carysburg, S. Carr; Cape Mount, F. Crump; Edina, J. J. Cheeseman; Bexley, Judge Cook; Greenville, Isaac Roberts; Macon, John Robertson; Farmington, John Huff; Harper, W. H. Moulton; and Lower Buchanan, L. A. Williams. Many of these places are on the borders of the Republic, and are within reach of large native tribes, from which not a few of their converts have been

gathered. All of them have experienced in-gatherings during the year.

The Executive Committee, early in the year, took measures to establish a Training School for such young men as are seeking a preparation for the preaching of the Gospel. It was deemed advisable to avail ourselves of such buildings as could temporarily be obtained for the purpose, and to assign the duty of instruction to some one to be selected by our African brethren from their own number. Rev. J. T. Richardson has been designated for this important work, and has already begun it at his house in Virginia. The plan was to take students from the stations, where the ministers, aided by our funds, are laboring, wherever men are found with the desire, and suitable promise, for the work. It is proposed to limit the number to fifteen the present year. Mr. Richardson says: "The Training School has started finely, at my residence in Virginia. We have the promise of youth from the far interior."

One of the marked features of the year has been the call for schools, on the part of the heathen chiefs of the interior. There is a growing thirst for knowledge and books, and even the heathen rulers perceive that education such as Christians enjoy will be a blessing to their people. In this connection it may also be mentioned, that a large number of the baptisms reported are those of natives. There is a growing feeling among the Liberian emigrants that the surrounding heathen tribes must be evangelized. The general interests of the mission are progressing hopefully.

The policy heretofore pursued with reference to this mission has been chiefly tentative. We were obliged to rely wholly on men of whom we had little knowledge, and re-open a work which had become in a manner strange to us. The greater part of the aid we have given our brethren has expanded among the settlers, and if an encouraging number of natives and heathen have been reached, it has been an incident, rather than the leading plan of the work. It is unquestionably our duty, as soon as the men can be raised up and trained for the purpose, to plunge into the interior, and labor directly for the heathen who have never heard the Gospel. The settlers in Liberia ought to be aided to some extent; but this should be subordinate to the main design of evangelizing the pagan tribes. It is pretty clear that this work must be done by natives of the country, or African immigrants thoroughly acclimated. It is hoped that the school already commenced for the education of preachers will contribute to the evangelization of these tribes, by increasing the power of the ministry. By some means we must break forth, on the right hand and on the left, and carry the glad tidings to the people that have never heard of Christ.

As a contribution towards this result, the Committee have decided to afford increased aid to Rev. J. W. Vonbrunn, who lives among his people, the Bassas, and is the only preacher of the Gospel in Africa able to preach in their language. Mr. Vonbrunn's visit to this country is for the purpose of raising money for a chapel at Vonbrunnville, to erect suitable school buildings in two or three locations, most favorable for the purposes of schools. The chapel at Vonbrunnville will probably be erected during the coming season, and then a stronghold will be established in a strong native center. From this point, it is hoped that we shall be able to reach others still more remote from civilization; that men here converted and trained for duty, will go forth to publish the glad tidings to their benighted race.—*Annual Report, 1871.*

REV. MR. CRUMMELL'S SCHOOL.

At an Episcopal Clerical Prayer Meeting held in Philadelphia, the Rev. Joseph R. Moore read the following letter, which he had received from the Rev. Mr. Crummell:

MONROVIA, LIBERIA, *February 28, 1871.*

REVEREND AND DEAR BROTHER: Sometime ago you told me you had \$25 for my work here, and I asked you to give it to me for an organ for Virginia. If you have not used it for that purpose, allow me to ask you to let me devote it to another object.

That object is this: Last year, at the request of several youths, I undertook the education of several youths as boarding scholars. I have now six with me, and three applications more, one from Bassa and two from this county. My school is a Manual Labor School, to prepare men for orders and as catechists and schoolmasters. To this, I propose, with God's blessing, to devote the latter portion of my life, if life be spared me. I want to get about twenty youths, natives and colonists. But to carry out this great work, I must needs have money and means. Let me state my needs:

1. I need \$400 annually for twenty students, (\$500 if I can get it, but I will make \$400 do.) Of this \$200 will pay my rice bill, and \$200 will meet clothing expenses.

2. I need some friend in the United States to supply me with books and stationery, free of any expense to me.

But you will ask me, what will you do for *meats and vegetables*? My answer is, we will raise them ourselves. With the latter we are already pretty well provided. Next year (D. V.) I shall have an overabundance of plantains and cassada; more than sufficient for all our needs.

I have already a nice comfortable home, a brick school-house, the attic of which serves as a dormitory.

Now, my Rev. Brother, can't you be one of eight clerical friends to raise me \$50, a year's scholarship for this work?

Believe me, it is a real work. Two of my students are youths who speak the Dey and Vey languages. Blessed of God to become catechists or clergymen, how useful will they not be, with a capability of speaking in the vernacular, to the heathen people! Already I have put these youths to duty. Every Thursday and Sunday morning they visit native towns and preach the Gospel. This, with the manual labor they perform, is fitting these youths to become useful, practical men in future. I have already written to the U. S. for tools, to learn their trades. Manual labor is an essential, indispensable element in all successful training of youth in Africa. It is the lack of this agency which gives so much trouble to our friends in Sierra Leone, both in their female and male schools. Every year their scholars sicken and die; so much so, that at the Female High School they have been driven to begin a system of labor to save the lives of their wards.

Wishing you every possible success in your new sphere of labor, and with many grateful remembrances, I am, very truly,
your brother and servant,

ALEX. CRUMMELL.

LIBERIA EPISCOPAL MISSION.

JOURNAL OF REV. J. K. WILCOX, MISSIONARY AT BASSA.

Sunday, April 9th—Easter-Day.—Preached this morning in the Ladies' Hall, to the settlers, when the holy communion was administered. The day was unusually bright and beautiful, and Mr. C. performed well on the melodeon. After service, I was glad to shake hands with Mr. D., senior warden of Rev. Mr. Gibson's church, Monrovia. Mr. D. is on a visit to this place.

Monday, 10th.—Went ten miles up the river to-day, to give instructions concerning the burning of bricks for the church.

Tuesday, 11th.—Called on Mr. H. to-day, to secure lime for the church. Met young A., a native Christian lad, reared by the Rev. Mr. Hoffman. He spoke of dear Mr. H. with much affection.

Wednesday, 12th.—Walked four miles to-day to Pe's town, where I preached and prayed with the people. The women seemed much interested.

Friday, 14th.—Walked five miles this morning, to visit Andrew, a very influential chief in the Dorzon section of country. Andrew was absent; but his son entertained us. After resting, young Andrew assembled his people, the major part of whom, however, were absent on their farms. I preached to

all we could collect, about the folly of idol worship, etc. After service, young Andrew assured me that, since my last visit to his town, sometime during last year, they have been observing the Lord's day, by ceasing from every kind of work. I was glad to notice no fresh gree-gree in the town. I may remark here, that there are so many native towns around our civilized settlements, within the radius of five, six, and eight miles, that one missionary, in order to visit every one, often finds that he is only able to make but one or two visits, perhaps, to any one town during six months, and attend to other duties. This will show our great want of laborers to meet the pressing demands of the work. After leaving this town, we proceeded two miles farther, visiting other towns and villages. On returning, late in the afternoon, we met old Andrew. He shook hands with us cheerfully, and said that he is always very glad to have us visit his town and preach to his people.

Saturday, 15th.—Went seven miles up the St. John's river, to complete the arrangements about burning the bricks for the church. Met Rev. Mr. K., (Methodist,) who desires his daughter to be educated in our day-school. Met Rev. Mr. and Mrs. C., (Baptist,) who seemed to be on a visitation.

Sunday, 16th—1st Sunday after Easter.—Service this morning in the Ladies' Hall. Mr. C. performed on the melodeon; and, with the aid of the Sierra Leone young men, the singing was unusually fine. We had a heavy tornado this afternoon, which prevented us from having Sunday-school, and from preaching in Bob's town.

Monday, 17th.—Mr. N., our faithful day and Sunday-school teacher at Hartford, on the St. John's river, who has been absent for a few months, visiting his relatives and friends at Sierra Leone, called on me this morning. I was, indeed, glad to see him.

Tuesday, 18th.—Went seven miles up the St. John's river this morning to see how the bricks for the church are being burnt. I am much pleased with the appearance of everything, and I think we shall have excellent bricks.

Wednesday, 19th.—Walked three and a half miles to Pay's town. As soon as the women of the town saw us they began to prepare for our entertainment. One of the women said to me that she was quite willing to come and hear me, but that she was then engaged cooking her husband's breakfast, but that if I could wait until she could gather a few sticks she would come. After resting about ten minutes she and all others whom she could persuade came. I preached to them from the first commandment. All paid great attention to every word. Went over to Edina this afternoon to have an interview with Mr. C. concerning the material for the church.

Thursday, 20th.—Went over to Bob's town this afternoon, and preached to men, women, and children. There is a marked improvement in the character of the men and women of this town. The Gospel is indeed gaining ground here. A few years ago I could scarcely get any of the women to attend service. Now it is quite different. On this occasion they vied with the men in preparing a suitable place for me to preach, and, besides, they took an active part in persuading other strange women who were in the town on a visit to come and hear God's word. I preached and prayed with them, and I must say that I have never witnessed a more attentive congregation in all my preaching. That they are sincere I am forced to believe, from the fact that they come to service now voluntarily, without any persuasion. They do not come with the expectation of receiving favors from me; but, on the contrary, they have provided two boys to take me over to their town on Sunday to preach, and, besides, they are always ready to do any favor I may ask of them. Met King Freeman, of New-Cess country this afternoon. Freeman is one of those chiefs who treated me so kindly during my tour on the Coast in 1868. Freeman assured me that if I would open a school in his town he would build the school-house himself. I could make him no promise, as I had no funds in hand for that object; and besides our treasury is much overdrawn.

Friday, 21st.—Went up to Hartford, (ten miles up the St. John's river,) stopped at the brick-yard and examined the bricks; found them to be well burnt.

Sunday, 23d.—Preached this morning in the Ladies' Hall to colonists. At half-past two P. M., made an address to the children of the Sunday-school. At half-past three attended our missionary meeting; made an address.

Monday, 24th.—Met Prince A., who is on a visit to this place. He is a very intelligent native.

Tuesday, 25th.—Went up the Benson river to visit King H. Went to King H's town, but found that he was absent, and all his people were on their farms. Met a few Vey men, who were there on a trading voyage. They appeared glad to see me. They promised to come down on Sunday next to church.

Sunday, 30th.—Preached in the Hall this morning. I was glad to notice that the natives who attended service this A. M. take a pride in appearing *clean and tidy*. Preached at half-past two at Bob's town to a large number of men, women, and children. —*The Spirit of Missions.*

LETTER FROM REV. G. W. GIBSON.

MONROVIA, April 10th, 1871.

DEAR BROTHER: There is nothing of extraordinary interest to report in connection with this station at present. Your

missionary has been able to discharge regularly the routine of duties connected with his parish. Two services on Sunday, the Sunday-school, and Friday-afternoon lecture, constitute the stated worship in Trinity church. Pastoral visiting is deemed an important part of the work, and is therefore not neglected. The Parish day-school is large and flourishing, numbering over fifty pupils. The Ladies' sewing circle, organized some time ago, has recently received a new impulse, and is increasing in activity and usefulness.

"Kbeh-Kbeh" station, about ten miles up one branch of the Mesurado River, among a large population of natives and Congoes, is provided with religious services by a catechist from our church. He receives no salary, but has his expenses to and from the station paid by contributions from Trinity church. He goes to the station on Saturday, and returns on Monday. His work is catechizing, visiting from house to house, and holding public worship twice on Sunday. About four weeks ago, I received an application, signed by a number of the leading men, natives and Congoes of the place, requesting that the catechist, Mr. Fuller, be stationed among them altogether, so that they can have the benefit of his services for week-day instruction as well as Sunday. I hope that before a great while means may be placed in my hands to grant this request. We need at this station a native chapel and a small church bell. The chapel we shall endeavor, with the aid of our sewing circle, to build ourselves. But who will send us a bell to call the people together on Sunday. Will not some friend of the work do this?

Toto-Korie. A messenger was in from this station last week. Our school is yet small and irregular in its operations. Our catechist, however, stands at his post, a witness to the truth in that section, doing what he can in visiting from house to house, imparting private religious instruction, and advancing the few scholars he has. There are times when we are required to stand still and wait on the movements of Providence to break down the obstacles in the way of His work.

We had interesting Easter services on Sunday last, and a missionary collection was taken up for the Kbeh-Kbeh station. The amount received was \$9.32.

THE NATIVE CHURCH IN WEST AFRICA.

The following examples of the vigor of the newly founded native Episcopal Church of West Africa, are taken from the "Proceedings of the Committee of the Church Missionary Society" of England:

The Rev. James Quaker, native Principal of the Sierra Leone Grammar School, having recently arrived, was introduced to the Committee, and spoke of the work of the native pastorate, and gave favorable testimony to the general character of the native congregation, who had so received the Gospel, that they submitted as readily to the ministers as they formerly did to the European missionaries; he spoke also of the native pastorates, ten in number, and stated that there were in each congregation an average of five to seven hundred members, of whom two or three hundred were communicants; that the Lord's-day was well observed, and even among the heathen, who formed about one-seventh of the whole population, the influence of Christian example was apparent.

A letter was read from the Rev. Henry Johnson, the Society's Native Missionary to the Mende people, giving an account of a visit recently paid by him to Abeokuta and Ibadan. The letter gave a cheering account of the state of the native church at Abeokuta, and described the eagerness with which the Christians had welcomed Mr. Townsend on his return. Mr. Johnson was himself present on one Sunday, (February 5th,) in the Ake church, when more than 560 Christians were present, going through the different parts of the church service in regular order, like the congregations at Sierra Leone, but with "this important difference, that no word of English was heard from beginning to end." His visit to Abeokuta impressed him much with the importance of giving to a people the Word of God in their own native tongue. A Yoruba man at Lagos—an intelligent person—informed him that he had been much struck, in reading the Bible in his own language for the first time, by the new light which it gave him, although he had been in the habit of reading the English version for many years at Sierra Leone.

Mr. Johnson subsequently paid a visit to Ibadan, where his father had formerly labored as catechist. The people treated him very kindly, and spoke with affection of his father; and, when he left, the elders of the Ibadan congregation made him a present of a handsome country cloth in recognition of his father's services.—*London Record*, July 12.

GREAT CHANGES IN SOUTHERN AFRICA.

In Africa I have seen great changes. On a former occasion, when I was speaking here, we were only beginning to hope that we should have native evangelists and teachers. On my return several who had been engaged commenced their labors. At the various out-stations which we were wont to visit, (though our visits, from the multitude of our engagements, were few

and far between,) we have witnessed the wonderful power of God exercised through the simplest means. Not only at the Kuruman station, which is the centre station, but at out-stations hundreds of miles away, we have our churches, and there are men there of the simplest character. We have not been able to get an academy to raise up native evangelists; but where we have not been able to send a native to be a schoolmaster or teacher, they make one for themselves. Sometimes a man makes himself a native teacher or a schoolmaster. It is really astonishing to see the things that these men do. They assemble on the Sabbath-day; they have their regular seasons of worship; they hold their prayer-meetings; they read and converse together, and the teacher attempts, to the best of his ability, to explain what he knows of the meaning of the Scriptures. I have heard more than once a simple native teacher select a text, evidently without any intention of expounding it, but making it a kind of hook on which to hang an apology for a discourse; but then he would press upon his hearers, with warmth and earnestness, the necessity of repentance towards God and faith towards our Lord Jesus Christ. I have seen these men with a glow of feeling persuading their hearers to taste and see that the Lord is gracious. I have seen tears trickling from their eyes when a simple native teacher has been holding up the Cross to them, and pointing out to them the beauty and love of the Lord Jesus Christ, and His goodness in coming to this wicked, dirty, nasty world, as I have heard them call it.

The result of the Gospel in Southern Africa, in the interior, amongst the Bechuanas, has been really remarkable. There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. There was always something for which they sought revenge; now there is no more of that; the Gospel has swept that spirit away. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling; one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange, such as was not known before. Notwithstanding the simplicity of many of our native teachers and schoolmasters, the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves; how they were led to mourn over their sins, and how at last,

through faith, they were enabled to look to Jesus Christ, who in His own body bore their sins on the accursed tree, reminding one that it is "not by might nor by power, but by My Spirit, saith the Lord."

There was once a time that I remember when nothing could persuade either the gentlemen or ladies to put their legs and arms into sacks. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you would all delight to witness the cleanness and decency of these people, who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. I have known the time when a trader would stop a week or two, without being able to sell a single handkerchief. Again, there was a time in our station when there was but a solitary plough, and that was a missionary plough, a Dutch one, and a very clumsy thing to boot. Now, the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree, while his wife worked in a field from morning to night with a heavy pick. Now, she has the comfort seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. Now, the very people, who formerly would beat any northerner for taking care of his bawbees, show a wonderful liberality, which the Gospel has developed amongst them. The Bechuanas are very careful of the little that they possess. Formerly, of course, they had no knowledge of money, no currency; it was all barter. They are wonderfully improved in that kind of wisdom now; they know all about pounds, shillings, and sixpences. It is a most gratifying thing to think that the people whom I knew for years, who would have thought it preposterous to exchange an ox, or a goat, or a sheep, or even a pound, or a shilling, or a sixpence, for a book, or to give it for a cause—namely, to extend the knowledge of the Saviour—that these people now buy books and read them.

That leads me now to another very important point. I now hold in my hand forty-eight pages of the Bechuana Bible. I have received letter after letter, since I came to this country, telling how painful it is for the missionaries to send away one after another, and say there is no copy of the Bible or Testament to be had for love or money. I am thankful that I have been permitted once more to bear testimony to the glorious work of missionaries among the heathen. I do wonder, and I have wondered still more since I came to this country, that the great and glorious Being, of infinite majesty and power,

who holds the reins of universal empire, should condescend to employ such weak worms as we are to be His agents in the conquest of the world, for we know that the world is to be conquered by the Gospel of the Lord Jesus Christ. We know what we are doing when we are laboring, and we know that we cannot labor too much. The time is coming when we shall understand better than ever the greatness and the glory of the work in which we are permitted to take a part. Let us—oh! let us—while we have time, labor for the perishing heathen; let us do all that in us lies, that the knowledge of the Lord may be extended. We know that it is to be extended through human instrumentality, and we know that we have the blessing of that Jesus who said, "Go into all the world," whose language we missionaries feel as though we heard it, "Lo, I am with you always."—*Rev. Robert Moffat.*

THE ZANZIBAR SLAVE TRADE.

The slave traffic of Zanzibar seems to be brisk, according to an account given of it by Dr. Kirk, which has just been printed with other correspondence respecting the slave-trade on the East Coast of Africa. Dr. Kirk forwards copies of certain official statements of the Zanzibar Government, respecting the import and export of slaves during the last season, so far as that traffic has been carried on openly and in accordance with the rules now in force. These statistics were not prepared by the Arab authorities expressly for Dr. Kirk; but he had access to the original books of the custom-house and of the Sultan's secretary. From them we learn that Zanzibar Island imported in one year 11,944 slaves, and exported during a nearly parallel period, also of one year, as many as 8,215, leaving apparently for use in the island 3,729; but of these 2,000 are stolen yearly by the Northern Arabs, or shipped by the Zanzibar people without license. Dr. Kirk says that the present yearly slave requirements of the town and island may be safely estimated at not more than 1,729. The declared export from Zanzibar to the petty coast towns and Island of Pemba is 8,215, to which must be added 3,000 shipped direct from Quiloa thither, or 11,215, making, with 2,000 taken as contraband from Zanzibar, 13,215 to supply the coast and the Arabian slave-trade together. This enormous slave traffic is almost entirely owing to the Arabian and Persian Gulf demands, and Dr. Kirk is of the opinion that nothing short of the total prohibition of slave-trading by sea will ever enable our cruisers to operate against the system on this difficult coast. The statistics, he adds, being derived from Arab official documents, may be relied on as not exaggerating the number of slaves transported.

OUR AFRICAN COLONY.

Liberia, in humble imitation of greater Powers, has a national debt, a national paper currency, a boundary dispute with the British owners of Sierra Leone, &c. A corporation has been organized in London, to take up the Liberian currency with coin or merchandise. Of course, it must be at a good round shave, and the result will be a large increase of the Liberian load of debt and interest, and a monopoly of the Liberian markets by the English. The Liberian statesmen are not yet far enough advanced to see through the liberality of these English operators. The matter concerns us somewhat, as Liberia is an American colony, and we ought not tamely to allow its markets to slip from our grasp in this way.

The last vessel sent out by the American Colonization Society carried with her one hundred and ninety-six emigrants. This is the only civilized emigration to Africa from any quarter, and, besides it is a permanent one. Slow as it has always been, the persevering effort has produced lasting results. American civilization and institutions have been able to strike their roots deeply into the soil of Africa. The Republic, modeled after our own, has been uniformly well governed, peaceful, and orderly. There have been no revolutions or rebellions, no civil contentions, and the people are contented and happy.

For a long time they seemed to cling to the Coast, and to be somewhat afraid to venture to plant colonies in the interior, where they might be overwhelmed by the wild tribes. But the Republic has carried on several wars with the savages quite successfully, and its prestige is now strong and well established. The Liberian troops are steady in battle and generally irresistible. The result of this erection of a strong Power has been to induce weak tribes of native Africans to settle in the Liberian territories to secure protection. Among these the missionaries labor with constancy and success, and the arts of civilization have made considerable progress among them. It seems rather hard that our American emigration, of not more than fifteen thousand all told, should have to mould and discipline a total population of six hundred thousand, and it shows the capacity of the American colored man in a striking manner, when we know that this feeble colony is really making a nation out of this mass.

The tenacity with which England clings to even her remotest and least promising colonies is exhibited in Sierra Leone. It was at one time premised, from the studied friendliness of England to Liberia, that she would cede Sierra Leone to the Republic. It now turns out that all this kindness was only to secure a monopoly of the trade of Liberia, which England foresaw might be great. To make sure of it she has made

presents of vessels to the Republic for a navy, has established and subsidized a line of mail steamers to that Coast, and now proposes to undertake the job of funding the Liberian currency. On the other hand, we have turned a cold shoulder to the colonists. We take no interest in the progress of the Republic, and we leave it to struggle with the overshadowing power of England on a boundary dispute.

It can scarcely be a matter of wonder that the colored American, knowing no other home than the United States, and standing now upon a full equality with all other citizens, should be indisposed to migrate to a remote clime, of which he knows little and cares less. Here his emancipated race has a whole boundless continent before it, and a mighty future limited only by its own enterprise. To it we owe our prodigious cotton crop, and its destiny in America is obviously not yet fulfilled. Its first impulse in a state of freedom is the same displayed by the poor European on coming to America, a sort of "earth hunger." The ownership of a piece of land, however small, is the universal desire, and when the prosperity of Liberia shall have become more advanced, this may stimulate a great emigration thither from the United States, when nothing else can. But the colored emigrants who may reach Liberia hereafter will be animated by a far different spirit from their predecessors. The breath of political life has been breathed into them. They are no longer down-trodden, crushed, submissive, or broken in spirit. Manhood asserts itself, and American civilization makes the colored citizen progressive and aspiring, like all around him. He has marched and fought under the banner of the great Republic. He has taken his place in her history. He has worn her uniform, and held her offices.

As the first French revolution regenerated France, and made the Frenchman progressive, so the mighty struggle for freedom has made the colored race far different from what it has been in the past. Those who in after years may leave us to settle in Liberia will be ardent, active, energetic, and intelligent. The little Republic has hitherto had only the submissive, contented, docile race that resulted from generations of slavery and oppression. She needs now a new and stronger element, animated by the fire and vigor resulting from the war and emancipation. Perhaps the future opened to the race here is so auspicious, that it may be years before such an element can act upon Liberia. But some of it must now reach her in every ship-load of emigrants. For the American colored citizen has become a new man, and cannot fail to show it in his bearing and his whole movements and plans. The new future of Liberia is best seen in the steady increase of the settlements

in the interior, to which the new emigrants are sent. There is where the Republic is destined to flourish and grow strong, and the Liberian statesmen appear at length to have recognized the fact, and to be acting upon it.—*Philadelphia American and Gazette*.

CROZERVILLE, LIBERIA.

A few years since, by the liberality of the late John P. Crozer and other Philadelphians, in connection with the generous appropriation of the American Colonization Society, a company of 346 colored emigrants left the Island of Barbados, in the West Indies, for Liberia, West Africa. The company settled in a beautiful location, near the St. Paul's river, about twenty miles from Monrovia. In honor of John P. Crozer and of his deceased brother, Dr. Samuel A. Crozer, who took the first company of emigrants to Africa, in 1820, the new settlement was named "Crozerville" by the emigrants themselves. Within ten days after their arrival they organized an Episcopal church, which they named "Christ church." The new settlers have been very industrious. In the eloquent language of Rev. William Hague, D. D., "One of the wealthiest, humblest, most unpretentious of Baptists in Pennsylvania, has reared for him, by black men, mostly Episcopalians, simply 'out of respect,' a memorial which the loftiest worldly ambition might be tempted to covet or envy. The country that produces such men is blessed of God." A letter received from Jacob Padmore, dated May 27, 1871, states, that "all the friends in Crozerville are well. The young crops look promising. We have sold about fifty thousand pounds of arrow-root, and eight thousand pounds of ginger. We keep services and day-school in Christ church, but is is not yet quite completed." They feel great anxiety that their kindred in Barbados should be enabled to join them in their happy home in the Republic of Liberia.—*Philadelphia Ledger*.

LETTER FROM MR. JOHN B. MUNDEN.

At a meeting held in the Hall of the Young Men's Christian Association, Philadelphia, on Friday, July 28, some interesting statements were presented by Rev. Thomas S. Malcom, taken from a letter just received from Mr. John B. Munden, of Brewerville, Liberia. The writer left Jamesville, Martin county, North Carolina, in November, 1869, at the head of a company of freedmen, sent out by the American Colonization Society. In honor of the late Charles Brewer, of Pittsburg, who bequeathed \$7,500,

to the Pennsylvania Colonization Society, to defray the expenses across the ocean of worthy colored persons, the new settlement was called Brewerville. Mr. Munden says:

This is the first time that I have written to you, and the reason I have not written before now was, I thought I would see and know what could be done in Liberia by any industrious person. I find it to be the greatest place in the world for colored people. We are all in good health in this settlement, and have been ever since we have been here. We moved to Brewerville April 27, 1870, and we have had but one death since. I am engaged in planting arrowroot and ginger. I think my crop will make five hundred pounds this year. I planted five hundred large coffee trees, and have got right smart of coffee on them. I expect to put out five hundred more this year, and every year that I live I expect to put out five hundred trees. The newly arrived people are in good health, and just as industrious as they can be. The natives are around me every day, saying, "Daddy, palm-oil for tobacco; cam-wood for Merican cloth." Not less than five hundred natives visit Brewerville in a single day. I wish you to give notice to the colored people of Martin county, North Carolina, "that I want them to come to Liberia, where I am."

Mr. Malcom said, "as reports sometimes get afloat that the freedmen have not enjoyed health and happiness in their new homes in Liberia, this account will prove interesting to the friends of the philanthropic work, which has founded a Christian Republic on the distant shores of Africa."

ANNIVERSARY OF LIBERIAN INDEPENDENCE.

Special reference was made yesterday, (July 26,) at the Noon-day Prayer Meeting, in the Hall of the Young Men's Christian Association, Philadelphia, to the interesting fact, that it was the twenty-fourth anniversary of the Declaration of Independence by the people of Liberia, the Young African Republic, modeled after our own, and founded by black men from the United States. The meeting was presided over by Rev. Thomas S. Malcom, the Corresponding Secretary of the Pennsylvania Colonization Society. An appropriate chapter was read (Isaiah lx.,) commencing "Arise, shine; for thy light is come," and closing with the words, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in His time."

An extract was read from the address on the twenty-third anniversary of Liberian Independence, before the Common Council, and the citizens of Monrovia, July 26, 1870, by the

Rev. Alexander Crummell. "I do not wish Liberia," said the eloquent orator, "to become a colony of any nation. I want her forever to maintain distinct nationality." An address of special interest was made by Rev. E. J. Pierce, several years a missionary in Africa. Several fervent prayers were offered and hymns sung. Westward F. Keeling, formerly a slave in Virginia, said that he had watched this movement for forty years with growing interest, and believed that God had great blessings in store for Africa. Prayer was also offered by Rev. John F. Stran, of Accomac county, Virginia.

At the close of the meeting a beautiful flag of Liberia was unfolded; presented to Rev. T. S. Malcom by Hon. W. A. Johnson, of Liberia, son-in-law of President Roberts. The flag nearly resembles our own, having six red stripes with five white stripes alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground, covering in depth five stripes; in the center of the blue one white star. The five Presidents of Liberia have all been the avowed followers of Christ Jesus, and members of Christian churches. Messrs. Roberts, Benson, and Payne were Methodists; D. B. Warner a Presbyterian, and E. J. Roye, (the present Chief Magistrate,) an Episcopalian. More than sixty churches have already been established, some of them composed entirely of natives rescued from heathenism.

The Congoes, taken from slave-ships by American men-of-war, have made great progress, and are valuable citizens. The West Indians, from the British Island of Barbados, have added materially to the strength of the Republic. For more than five hundred miles along the Atlantic seaboard the Republic of Liberia maintains authority, and the settlements are extending into the interior. Liberia stands to-day ready to bless Africa with the English language and the Christian religion, with thousands in our own land and in the West Indies earnestly requesting aid to reach her shores.

The interesting meeting was closed with the benediction by Rev. W. H. Josephus.—*Philadelphia Inquirer*.

A REMARKABLE MAN FOR LIBERIA.

A special correspondent of the Philadelphia Press thus writes, under date of Columbia, S. C., July 26, 1871, in regard to the leader of a company of emigrants for Liberia, whom the Colonization Society is arranging to send in November next:

Rev. Elias Hill is the most remarkable man in South Carolina. He is a pure black, and was born near Clay Hill, York district, in 1819, of slave parentage. When but seven years of age, to

use his own words, he became "afflicted;" that is, rheumatism, from which he had been a chronic sufferer from infancy, so contracted his lower limbs, that he was unable to walk. From that time, 1826, to the present, the contraction has continued, and in turn attacked all his limbs. His legs now resemble more the talons of a large bird than anything else, while his arms are so deformed and his fingers so contracted, that he has almost entirely lost the use of both. His upper and lower jaws are as tightly clinched as a vise, and to enable him to receive his food his front teeth have been extracted. He is utterly unable either to walk or crawl, and has to be carried in every instance. With all this hideous deformity of body, he has a massive, intellectual head, a clear, sonorous voice, and an intelligent, eagle-like expression. When sixteen years of age he began his self-education. From passing school children he picked up an occasional letter of the alphabet, until he finally mastered that elementary study. Then he undertook reading and writing, and succeeded in both. His first lessons were conned from the Bible, and, possessing all the natural fervidness of his race, he became deeply impressed with its teachings, and early began the preaching of the Gospel. Three different times has he been compelled to change his manner of writing. At first he was able to hold the pen in the ordinary way; next he lost the use of his forefingers, and was obliged to grasp the pen with all his fingers knotted in a bunch around it. The process of contraction continuing, in his fifty-first year he has the power only of folding his hand around the pen, and scribbling thus the best he can. In all York county, its legal and medical professions included, there are not a dozen better-informed men than old Elias, nor one with a stronger intellect. He is a leader amongst his people. Educated, eloquent, and withal deformed until he is almost a monstrosity, he has impressed them with a superstitious reverence, and is implicitly followed and obeyed.

He is in correspondence with the American Colonization Society, and proposes emigrating in November next, with some seventy-five or eighty families of his flock, to Liberia. I remonstrated with Hill for leaving the United States just at this time, when his race had taken a "new departure," when a new life was opened to them, and when the West offered so much to industrious agriculturists. The old man replied that the negro was acclimated to the South, that he was trained to the cultivation of cotton and corn alone, and that he believed that nowhere else in the world save Liberia had he a free and full opportunity, under his normal conditions, to develop into a full and vigorous manhood. That as much as he loved the United States, which he cherished as his own native land, he felt a pride and an interest in the rising young negro Republic,

that it was his desire to see a United States of Africa arise; and that he was determined to co-operate in the attainment of that object. I was surprised at the full investigation Hill had made. Every Congressional and State document on the subject of the lands of the West and the South, and the homestead and pre-emption laws, he had read and digested in his mind, and, after this full investigation, Africa was his choice. There the lands were rich. Cotton could be grown, and free schools could be had. There there was no animosity or prejudice against his race; the soil was his by right of occupation. No argument of mine could change the old man's determination. He is an enthusiast on the subject of his race. He has proven by himself what it is capable of, and although I believe he is an exception, he himself clings to the belief that he is only an average man; that, with schools and books and newspapers, the children of his color here, naked and dirty as they are, may become educated, intelligent, self-reliant beings, model citizens of any country.

COLONIZATION MEETING AT NEW BEDFORD, MASSACHUSETTS.

A meeting in behalf of the American Colonization Society was held last evening in the Trinitarian Congregational church, Fourth street. The pastor, Rev. Mr. Terry, conducted the devotional exercises, and introduced Rev. Mr. Haynes, District Secretary of the Society.

Mr. Haynes said that by the kindness of several pastors, he was permitted to-day to call the attention of the people of New Bedford to the remarkable aspect of African Colonization, since emancipation. The late war, which has changed so many vital issues, has given the Society a new era, particularly in the fact that large numbers of the Christian colored people of the South are anxious to go to Liberia. We had sent twenty-six hundred since emancipation, and not one-half the applicants. We have more than two thousand applicants now. Mr. Haynes said that the impression he was most desirous of making was, that African missions, from being nearly impossible, on account of the deadly character of the climate to white men formerly, were rapidly becoming the easiest of all foreign missions, by means of colored Christian people, who found the climate, to them, congenial. He also spoke of the effect of emigration to Liberia upon such of the people as choose to go.

Whilst the great masses of them must here be dealt fairly by, emigration was a fine thing for those who choose it. Liberia is highly prosperous, and those who go there partake of its prosperity. Thus to do good, as usual, is to get good. These facts were illustrated by the speaker by narratives and statis-

ties too numerous for us to mention. It was obvious that this was not a Society to get rid of our colored people, but aid Africa, and such of our people as prefer to work out their destiny in their fatherland, to do it successfully.

The church was well filled, and the large audience gave undivided attention to the interesting facts submitted to their consideration.—*Mercury*.

RAILROAD SURVEY OF AFRICA.

The generous English philanthropist and friend of Africa, Robert Arthington, Esq., offers to contribute one hundred pounds sterling (\$500) toward the expenses of a thorough survey of the country between Liberia and the Niger, with a view to the construction of a railroad to connect them, making the terminal points, say, Monrovia and Bammakoo.

Such an exploration would be valuable in the future, and it would lead to the extension of a chain of Christian settlements from the seaboard to the heart of the Continent, preparing a highway for the Gospel, and uprooting slavery and the internal slave-trade among the Pagan and Mohammedan natives of Central Africa.

REV. EDWARD W. BLYDEN.

We learn that the Rev. Edward W. Blyden was to embark on the West African steamer from Liverpool, August 6, for Sierra Leone, to join the Fourah Bay College there as Linguist. It is stated that the Church (Episcopal) Missionary Society have appointed him on very liberal terms, and that his duties at that useful institution will be to give instruction in Arabic to the students.

Prof. Blyden is a native of the West Indies, and of pure African descent. He removed to Monrovia over twenty years ago, during which time he was engaged in the service of the Presbyterian Board of Foreign Missions, and more recently as Fulton Professor in Liberia College, which latter he resigned, March 31, 1871.

The publication of Prof. Blyden's journal of a visit to Sierra Leone, copied into the *African Repository* for June last, will no doubt have prepared the minds of the friends of Liberia for

this change. A wider field is doubtless open to him there among the Mohammedans than he could enjoy at Monrovia. And if light penetrates into Africa from Sierra Leone, it will be just as beneficial to that great Continent, and just as acceptable to God, as if it went from Liberia.

For the African Repository.

REMINISCENCES OF LIBERIA.—LEAF No. XI.

NAPRAH-BONEH-WORREH—THE KROOMAN.

The native tribes of Western Africa are not unlike the Indians of North America in some prominent points. Like the latter, they differ in form and size. The tall, thin, long-legged and long-armed Mandingo, is quite a contrast to the short, stout, muscular Krooman, as much so as the Oneida would be alongside of the Esquimaux. They differ, too, in disposition and character. The Deys and Pessahs are quiet, peaceful tribes; the Condoes and Goulahs, warlike and fond of fight. They differ also in mental capacity. The Bassa tribe, the Veys, Grebos, and Queahs, are apt to learn; while the Congoes are dull and stupid. So it may be said with regard to their different dialects. Tribes quite contiguous, though in the general their languages differ, yet they have many words in common. *Az, nyh*—water—is common both among the Dey people and the Bassa tribe, and *grippaw*—God—used by several tribes along the Coast. It is remarkable, however, that the dialects of tribes living very remote from each other are entirely different, not one word common to both; and the difficulty of understanding each other as great as would exist between a Sandwich Islander and a Parisian meeting in London. But of this we shall take occasion to say more in a subsequent part of this paper.

Among all the African tribes, however, none are like the Kroomen. These people are very peculiar. They have never been carried away as slaves. The men—strong, active, fond of the water—are universally employed as boatmen, by vessels of all nations. Men-of-war, merchantmen, steamers, slavers, all stop on their first arrival at any port on the Coast between the Gambia and Cape of Good Hope, to get a crew of Kroomen for their boats, to land cargo, take off return cargo, pull through bars and in surfs, at all seasons, and in all weather, early and late. This is a wonderful relief to the white sailors, who would all die off if they had to endure one tithe of the labor, exposure, and privation connected with such work. Hence Kroomen are in great demand, and everywhere, in the suburbs of an American or European settlement on the Coast, the stranger finds a *Krootown*, where a neat little native village of men, women, and children may be seen: some of the men off at sea, some, having been paid off, are waiting the arrival of some vessel, to be employed again.

The native whose name stands at the head of this article was a Krooman, and one of superior mind and character. He had been employed on board

an English vessel-of-war, and the officers had given him the name of Jack Hughes. Every man thus employed *must* have an American or English name, and the officers, generally fond of fun, do give them the queerest names imaginable. The writer has known a "Quid of Tobacco," "Bottle of Beer," a "Rope Yarn," "Tea Cup," "Peas Soup," and the like, just as it suited the fancy of the humorous Yankee mate, or the boatswain of the British steamer. And what did it matter to them? "Ignorance was bliss," and either of the names above mentioned was as dignified and euphonious as a Wellington, Bismarck, Washington, or Napoleon.

The writer first became acquainted with his friend Naprah-Boneh-Worreh, *alias* Jack Hughes, in 1834, at Monrovia. He could speak English tolerably well, would come to the mission house and converse with the missionary, attend service at the church, was serious, and became finally a regular student and inquirer after the Truth. It was a pleasure to teach him. He exhibited so much mind, such a readiness to comprehend, and such a thirst after knowledge, that finally I concluded, if he would accompany me, to bring him with me to the United States. The object was to let the people see an African who had never been debased, trodden under foot by slavery; but a man standing up in all the native dignity of a man, such as his Creator had made him.

We sailed from Monrovia in April, 1835, for New York. No sooner were we settled on board the good brig "Bourne," than I told Hughes we could study as well at sea as on shore, and better perhaps, more free from interruptions. So, every day his spelling, reading, and arithmetic lessons were regularly attended to. In order to increase my own little stock of African literature, and to do my pupil good, I said, "Hughes, I want to learn your language, and every day, when you have done your lessons, you shall be my teacher and I your pupil." He laughed, was delighted, and the arrangement was made.

One day, as I was writing down in a blank-book the meaning in Kroo of some English words, he being teacher, the lesson consisted of man, woman, child, father, mother, son, and so on. "Now, said I, 'Hughes, what is *man*?' " The sound he gave me was hard to commit to writing. How could I spell it with the characters of our alphabet? I studied; at last concluded if y-u-h, would spell *yuh*, then n-y-u-h would be *nyuh*—man. "I have it, Hughes," said I, and spelled it. He was quite pleased. "Now, what is woman?" "Innyah." "Why, that is strange; yours must be a curious language. How can the prefixing of just i-n, in, make man to become woman?" Hughes looked at me with a keen, penetrating glance, and convinced me at once that he had cornered me. "You spell man, m-a-n," said he, "and then you put w-o, before man, and make woman; is not that as strange?" Reader, there was thought, mind, reason there.

The visit of this native African to America was quite an event in the history of our missionary enterprise. At that time the Rev. Dr. NATHAN BANGS, of revered and cherished memory, was the Corresponding Secretary of the

Missionary Society of the Methodist Episcopal Church. This great and good man was then in the very zenith of his powerful influence in the Church. He, in conjunction with the Board of Managers, instituted a series of missionary meetings, in almost all the Atlantic cities, from Boston to Baltimore and Washington, at which Hughes would follow the missionary in his addresses, and greatly delight the audience with his remarks, as they would be explained to them. The churches were thronged, and the collections for the missionary treasury very liberal.

During our short stay in New York an American schooner came in from Guinea, and had two native African girls on board, who could not speak one word of English. The captain's report of them at the custom-house was, that they were sent by a Spanish Signora of the Island of St. Thomas, to be put by him to school and educated. He was not believed, but arrested as being engaged in the slave-trade, was imprisoned, and before his trial came on, died. To obtain some information from the girls themselves, as to the facts, I was requested to bring about a meeting with them and the Krooman. It was done, and was an amusing scene. Not one word could Hughes understand of their language, nor could they of anything he said, though he tried them in every tongue spoken from Senegambia to the Gaboon river.

But we must close. The end of Hughes was sad, sad indeed.

Among other cities, Dr. Bangs and myself went to Washington, and took him with us. He was introduced to our principal men there, and even accompanied us to the Presidential Mansion, and saw the President, Andrew Jackson. Missionary meetings were held, at which he spoke as usual, and the people were pleased, but the end was lamentable.

On our way to Washington, some wicked white man, who saw the tattooing on his face, inquired of him who he was, and Hughes very candidly told him all about himself, how he came to America, and where we were going, and for what purpose. The other replied, that the missionary who had him in charge would never take him back to his country again; that he would sell him at Washington, and he would see his friends no more. "I told him," said he, "Never, never shall a Krooman be made a slave; he will die first." The poor fellow's mind became completely deranged. At a meeting at a Methodist church in the city he lost all command of himself, made a spring towards a side window from the pulpit, leaped through it, and when I ran through the aisle—the greatest excitement prevailing throughout a large audience—I found him on the outside, the lot not being improved, just about taking his life with a razor. It was taken from him, however, and with difficulty we got him to our lodgings and sent for medical aid.

We sailed from New York in July. My wife and family were on board, and all efforts to restore him to reason proved fruitless. So soon as we landed in Monrovia he took the beach on foot for Settra Kroo, leaving all he had behind, a confirmed maniac.

S.

SPRINGFIELD, O., August 5, 1871.

LIBERIA ITEMS OF INTELLIGENCE.

THE NEW AMERICAN MINISTER.—Hon. J. Milton Turner, Minister Resident and Consul General from the United States to Liberia, arrived at Monrovia, in the Brig "Samson," on the 7th inst. Commodious lodgings were secured for him and his family by the present Vice Consul General of the United States, James E. Moore, Esq., who had expected his arrival here. Mr. Turner has already prepossessed many of our respectable citizens in his favor, as being a gentleman well worthy of the position of honor and trust with which he has been intrusted by his Government. We wish for Mr. Turner every success in his mission to Liberia, and believe that he will not fail to secure for himself the respect and esteem of our Government. The formal reception of Mr. Turner will take place in a few days.

RELIGIOUS.—The Methodist church of this city has been, from the 16th to the 20th ult., enjoying their second quarterly meeting season. Several of the ministers from the surrounding stations were present, assisting the Rev. H. E. Fuller (preacher in charge here) in officiating.

THE LATE DR. MCGILL.—The news of the death of Doctor Samuel F. McGill will create as profound and general a feeling of sadness amongst our people, as would that perhaps of any one man of Liberia. Doctor McGill was attacked in October last, with a bleeding from the nose, the same way as his brother Urias was in 1867. After a difficult arresting of the bleeding, signs of *dropsy* soon set in. The Doctor was the first to acknowledge the fatal symptoms, and to recognize the inevitable issue. In April last he was induced to visit, and spent two months at Madeira. This, however, failed to have any beneficial effect upon his health. He returned on the 10th ultimo in the steamer, fully aware that his days were numbered. He gradually, in full possession of his powers of mind, sank, and on the 26th night of June, at 11.35 o'clock, died. Samuel Ford McGill was the oldest son of George R. and Angelina R. McGill, and was born in Baltimore, in January, 1815. He immigrated with his parents to this country in 1826. After being some time in Monrovia he returned to America, where he studied medicine and graduated. As Colonization physician, he came to Cape Palmas after the death of Governor Russawurm, of that Colony. Doctor McGill was appointed Governor, and held the position for many years. The Doctor, in connection with his now only surviving brother, R. S. McGill, of Cape Palmas, was a long time engaged in mercantile business, they taking rank as the leading merchants of the place. In 1856 all the McGills, (brothers,)—James B. McGill and Urias A. McGill at Monrovia; the subject of this notice and R. S. McGill at Cape Palmas—having arranged to do a more extended business, under the firm title of McGill Bros., (in Monrovia,) and R. S. McGill & Bros., (at Cape Palmas,) the Doctor, in furtherance of this desire, moved to Monrovia, and took charge in chief of that branch of the business. Doctor McGill leaves seven children—four by a previous marriage—the oldest of whom, Mr. J. B. McGill, was in 1870 on a visit to England, and a widow with three young children, to mourn his loss.—*The Republican*, July 10, 1871.

Receipts of the American Colonization Society,

From the 20th of July to the 20th of August, 1871.

MAINE.		NEW YORK.	
Athens—Rev. A. R. Plummer.....	5 00	By Rev. Dr. Orcutt, (\$86.00.)	
NEW HAMPSHIRE.		New York City—T. C. M. Paton, R.	50 00
By Rev. J. K. Converse, (\$14.00.)		M. Olyphant, each \$25.....	
Haverhill—Add'l-Col. Cong. Ch.....	14 00	Tarrytown—Individuals in Sec-	
VERMONT.		ond Ref. Church, to constitute	
West Rutland—Legacy, in part, of		their pastor, Rev. Jno. A. Todd,	
Abner Mead, by Hon. J. B.		D. D., a Life Member, \$30; E. J.	
Eage.....	655 50	Blake, \$5; A Friend, \$1.....	36 00
By Rev. Franklin Butler, (\$12.00.)			86 00
Acushnettsville—Mr. and Mrs. Al-		NEW JERSEY.	
len Murray, on account of Life		Princeton—First Presb. Church,	
Membership.....	10 00	Rev. J. M. Macdonald, D. D.,	
Harland—Dea. Elias Bates.....	1 00	pastor, by D. A. Hudnaut, Esq....	17 28
Windsor—A Friend.....	1 00	By Rev. Dr. Orcutt, (\$45.00.)	
By Rev. J. K. Converse, (\$131.08.)		Trenton—E. B. Fuller, \$15; Hon.	
Johnson—Col. Cong. Ch.....	21 35	P. D. Vroom, \$10; George S.	
Castleton—Individuals.....	19 00	Green, \$5.....	30 00
Williston—Edmund Whitney, \$10;		Camden—R. Bingham, Hon. T. P.	
Hiram Phelps, \$5; Dea. W.		Carpenter, Thos. McKean, c. \$5.	15 00
Miller, \$2; Smith Benham,			62 28
Chas. Mitcalf, Zimri Root, E.		DISTRICT OF COLUMBIA.	
Sanford; each \$1; Col. Cong.		Washington—Miscellaneous.....	181 97
Ch., \$4.28.....	25 28		
Royalton—Col. Cong. Ch.....	15 45	KENTUCKY.	
Brattleboro—N. B. Williston, \$10;		By Rev. Dr. Seys, (\$23.65.)	
Mrs. Betsy Van Doorn, Geo.		Louisville—Wm. Kendrick, \$10;	
Newman, N. Goodhue, each		Cash, \$2; Col. M. E. Church,	
\$5; Hon. D. Kellogg, Miss E.		viz: Mrs. Speed, \$5; Mrs. Dove,	
Van Doorn, each \$2; A. Van		Mrs. Tippet, G. F. Evans, Jno.	
Doorn, D. A. Abbott, Cash, C.		coldy, T. L. Clarke, each \$1; in	
L. Howe, B. A. Clark, Mrs. A.		baskets, \$1.65.....	23 65
N. Smith, Miss Higginson, F.		FOR REPOSITORY.	
A. Nash & Co., T. B. Green,		NEW HAMPSHIRE—Derry—Dea.	
Mrs. Warder, P. Barrows, each		Harvey Hood. Milford—Dr.	
\$1; Col. Universalist Ch. \$6.....	46 00	Dearborn, T. Kaley, Goffstown—	
West Brattleboro—Individuals.....	4 00	Mrs. Noyes Pattee, Rev. A.	
	798 58	Manning, E. W. Poor. Pen-	
RHODE ISLAND.		brooke—Rev. Isaac Willey. Sun-	
Pawtucket—Mrs. Sarah H. Almy.	10 00	cook—Hon. W. Hazelton, B. F.	
MASSACHUSETTS.		Watts, each \$1, to Sept. 1, 1872,	
By Rev. D. C. Haynes, (\$93.09.)		by Rev. J. K. Converse.....	9 00
Concord—William Munroe, \$10;		VERMONT—Castleton—L. W. Pres-	
Misses Monroe, \$6; Mrs.		ion, to Oct. 1, 1872. Brattle-	
Damon, R. W. Wood, Hon.		boro—J. N. Thorn, H. N. Cham-	
George M. Brooks, each \$5; Dr.		berlain, \$1 each, to Jan. 1873, by	
J. Reynolds, \$2.....	32 00	Rev. J. K. Converse.....	3 00
New Bedford—Col. Trinitarian		PENNSYLVANIA—Bellefonte—Dr.	
Cong. Ch., \$15.09; Cap. J. How-		E. W. Hale, to Sept. 1, 1872.....	1 00
land, Joseph Grinnell, Edward		INDIANA—Rockville—Rev. W. Y.	
D. Mandin, Dea. Haskell, Wm.		Allen, to Jan. 1, 1872.....	1 00
Phillips, each \$5; D. S. Bliss,		ILLINOIS—Chicago—Robert Law-	
L. D. Davis, F. B. Richmond,		rence, to May 1, 1872.....	1 00
Mr. Chappell, H. P. Pierce,			
Moses Howe, Rev. O. A. Rob-		Repository.....	15 00
erts, E. F. Brown, N. P. Bright-		Legacy.....	655 50
ton, John Wing, L. W. Hunt,		Donations.....	437 10
N. Handy, W. C. Brownell, Jr.,		Miscellaneous.....	181 97
W. F. Patten, W. R. King, N.			
C. Hathaway, H. W. Smith, J.		Total.....	\$1,289 57
S. Allen, A. G. Moulton, each			
\$1; A. Lathrop, O. G. Brownell,			
each 50 cents.....	60 00		
	93 00		